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REVIEWS AND BOOK NOTICES.

Athens and its Monuments. By CHARLES HEALD WELLER.
Macmillan, New York, 1913.

This book is the work of a former student of the American School at Athens, who while connected with the School made investigations on the Acropolis which have added materially to our knowledge of the ancient Propylon built by Peisistratus, a full account of which is given in the *American Journal of Archaeology*, Vol. VIII, Second Series.

In his Preface the author says that his book "is designed to provide a brief and untechnical account of the topography and monuments of ancient Athens for the general reader and the traveler, as well as an introduction to the subject for the student of archaeology and history".

What the author has done chiefly is to translate, illustrate and bring up to date the description of Pausanias for the benefit of the student of archaeology, but "the general reader and the traveler", it is greatly to be feared, will soon begin to yawn over the details and content himself with the perusal of his Baedeker or Murray.

What interest can he be expected to take, e. g. in the passage quoted from Pausanias, page 342, on which the comment runs thus: "This is a considerable list [i. e. of statues], but of them all we know little or nothing more than Pausanias tells us". This is cold comfort even for a student. For the benefit of the general reader the author avoids technical terms and discussions and references, but this is at the expense of the student who will frequently desire to know whose view on a disputed point the author has adopted, and just where to find further information. The meagre and general bibliography at the end of the volume, to which the student is referred, does not atone for this lack.

The book is written in a prosaic style. Perhaps this was to some degree inevitable with the plan the writer has adopted. Pausanias himself has no style, and his translator and commentator is easily made a follower.

Occasionally we find an awkward and obscure expression. Thus on page 29 the sentence beginning "A considerable admixture of Oriental influence" should be exactly reversed. It is not clear in the context what statue is meant in the statement on p. 101 "This statue in the agora was set up &c"

On page 231 the statement concerning the extent of the Propylaea would be more easily understood if the word *breadth* were substituted for *end*.

The second aim of the author has been fully achieved. Indeed the book is more than an introduction to the study of the topography and monuments of Athens. The first chapter gives a good account of the situation, the environment and the demes of the ancient city. The statement on p. 24 that the so-called Prison of Socrates was "doubtless the site of a pretentious dwelling" is too strong, most scholars holding it to be a tomb. The historical sketch in Chapter II might well have been fuller in view of the interest and importance of the matter. The next chapter deals with the walls and gates in a fairly satisfactory way, but the accompanying maps are inadequate. This must be said also of all the maps, notably of the map of Athens (fig. 262), which is wholly unworthy of the book.

Professor Weller argues for a pre-Themistoclean wall, contrary to the view of Dörpfeld, an opinion in which most scholars will agree with our author. While the questions connected with the Pelargicum cannot be examined at length, the student might reasonably expect a brief statement of the opinions held concerning the extent of this fortress at the south and north sides of the Acropolis. Weller follows Judeich in accepting a third, i. e. "the Phaleric" wall between Athens and its port, and in placing Phalerum not at "old Phaleron", but at a point nearer to Peiraeus, possibly near the chapel of St. Savior.

With the fourth chapter and extending through the ninth the author takes up the route of Pausanias, which he follows with pains, trying so far as possible to locate and identify every monument. Many nice points of scholarly research are interwoven with the prosaic account of the old traveler, and the latest researches and discoveries are fully utilized. The ground is well covered; only one or two omissions of any note have occurred to the reviewer. The Lenaem, the old wine-press, is not mentioned, possibly to steer clear of the vexed question of its location, though it might easily have been named in connection with the Enneacrunus. The sanctuary of Gê Olympia, mentioned by Thucydides (2, 15, 3) and grouped with the Olympieum and Pythium (cf. Judeich, p. 55), should not be omitted.

The author accepts the theory of Dörpfeld in regard to the location of the Enneacrunus, dismissing "the episode" with few words. The account of the Pnyx, not mentioned in Pausanias, is too brief, occupying little more than a page of text. That the Eucleia mentioned by Pausanias is to be identified with the Artemis Eucleia (p. 115), who is a market goddess,

is improbable. According to Dörpfeld the temple here spoken of is the same as the temple dedicated by Themistocles to Artemis Aristobule. Cf. Judeich, p. 356.

The account of the "Theseum", which the author perhaps rightly identifies as the Hephaestum, is good. The reader would be glad to have more said about the later history of the temple, and the student would like to know who has identified the statue (fig. 65) in the Museo Chiaramonti as a copy of the Athena Hephaestia by Alcamenes, and on what grounds.

One of the best chapters in the book is the next which deals with the Hellenistic and Roman Agora and adjacent sites. But we cannot agree with Weller in locating the Aglaurium at the northwest foot of the Acropolis. The statement of Herodotus, 8, 53, is best explained by Frazer, Paus. II, 167. What Herodotus calls the "front side" is the north side of the Acropolis. The west end of the Acropolis, the only place that is not precipitous, cannot be the part where the Persians clambered up by the Sanctuary of Aglaurus "though the place was precipitous". With the statement of a Scholiast on Demosthenes, that the precinct of Aglaurus was *παρὰ τὰ προπύλαια τῆς πόλεως* "kann man nichts anfangen", says Judeich (footnote, p. 272). We prefer to locate this sanctuary east of the cave of Pan, nearly opposite the modern chapel of the Seraphim. This view is rejected by Wachsmuth (cf. Pauly-Wissowa I, 829), but further discussion is here impossible. Weller is doubtless correct in holding that the Prytaneum of Pausanias is of Roman date and that an earlier establishment was situated by the ancient Agora. Curtius (Stadtgeschichte, 51, 244) believes, what is most probable, that the earliest Prytaneum of all was on the Acropolis. The *axones* on which the laws of Solon were recorded and preserved in the Prytaneum, are generally supposed to be wooden not "stone tablets" (p. 158).

Passing to Southeast Athens in the next chapter, Mr. Weller first gives an account of the Olympieum. Had he followed his guide at this point scrupulously, the author would next have come to the library and other buildings of Hadrian, but he has grouped these with other monuments in the chapter on the Hellenistic and Roman agora, since Pausanias does not follow a topographical order at this point.

Next we come to the Pythium, the location of which Weller thinks is made certain by the discovery of a part of the altar dedicated to Pythian Apollo, but he leaves us to infer where it was to be found. On p. 363 he places it "southwest of the Olympieum", but on p. 61 "south". In this connection the difficulty arises of interpreting the statement of Philostratus that the ship in the Panathenaic procession was moored by the Pythium. On p. 364 the author

discusses Strabo's statement that the priest watched the lightning on Parnes "from a wall between the Pythium and the Olympieum". The theory of the existence of two Pythiums and two Olympieums, which would explain these apparent contradictions (cf. Jane Harrison, *Primitive Athens*, pp. 67-78), deserved a fuller treatment.

The site of the Cynosarges must be largely a matter of personal opinion. We cannot think Weller is right in locating it near the modern Zappeion; it must have lain farther east, but not so far north as Carroll (Paus., p. 101) thinks.

Chapter VII deals with the south slope of the Acropolis. The author adopts the views of Dörpfeld on the construction of the theatre. The cave above, in front of which stood the Choregic monument of Thrasyllus, is, according to Milchhoefer and Frazer, about 50 deep, not "30", probably a misprint (p. 201). The correct site of the Choregic monument of Nicias recently made certain by the investigations of Dinsmoor, is given in a plan drawn by him, fig. 126. While it is true that the Odeum of Herodes Atticus is a building that "needs a careful re-examination and study" the author could have told us more that is reasonably certain in regard to this structure than the brief account on p. 219. The Delphic oracle (p. 220) "better for the Pelargicum to be idle" does not mean "without buildings", but, as the inscription (Dittenberger, *Syll.* 20) shows, prohibits quarrying stone out of the walls and digging up and carting away stones and earth from this precinct.

The Chapter on the Acropolis, as was to be expected, is the longest in the book. Our space will not permit any discussion of the difficult problems relating to the approach and ascent. Weller rejects the theory held by many, that a regular zigzag footpath was laid out up the western slope. Nor can we enter here upon the debatable question of the relative age of the Propylaea and the temple of Wingless Victory. The author's statement on p. 242 of his reason for believing that the temple is prior to the Propylaea is not convincing. The author believes that there was a temple (not merely a precinct) of Athena the Worker, and that it stood on the terrace east of the Braurionium and in front of the Chalkotheke (which he writes Chalcotheca), but makes no reference to the view of Dörpfeld that the temple referred to in the famous lacuna passage of Pausanias was the "Old Temple".

In the account of the various stages of the building of the Parthenon Weller has incorporated the results of the investigations of the Director of the School at Athens now accepted by archaeologists as well established. The Opisthodomos question is perhaps wisely dismissed with a few words. The student, however, even in a book that professes to be only an

"Introduction" might well expect to find some mention of the theory which makes the Opisthodomos a part of the "Old Temple" or a separate building. More might well be said also about the refinements of the architecture of the Parthenon, even at the expense of naming and trying to locate unimportant statues and monuments of which no trace remains. Weller dissents from the well-known views of Dörpfeld on the "Old Temple" and seems to favor the hypothesis that this building may have been the Cecropium. But this is hardly consistent with his statement (p. 317) that the east chamber of the temple was dedicated to Athena, unless he means that the Cecropium was a chamber or part of the "Old Temple", but that the name Cecropium was applied to the whole building. That this is his meaning is made more clear on p. 335.

In the account of the Erechtheum the author has availed himself of the important discoveries and restorations made by members of the School at Athens. The relief (fig. 222) which probably represents the old Erechtheum is a helpful piece of evidence for the belief that the present Erechtheum had a predecessor built on the same site.

In the footnote explaining figure 233 the Clepsydra is to be found on the lower *right*-hand corner of the plan as one would naturally read its legend.

In Chapter IX, which treats of the Courts and the Suburbs of Athens, especially to be commended is the account of the Cemeteries and of Colonus Hippius, where the author points out how closely the topography of the region is followed by Sophocles in his drama.

The translation of Pausanias is accurate. Only one mistake has been noticed. On p. 379 it should read: "this is the first spot in Attica to which they say Oedipus came", instead of "to this spot Oedipus is said to come".

The closing chapter of the book gives a fairly satisfactory account of Peiraeus and the other ports. The statement, p. 383, that Asty was often employed to designate Athens proper "in contradistinction to the joint city, the Polis", takes no account of the official use of Polis for the Acropolis, though this is implied in the quotation from Pausanias on p. 30, nor of the use of the same term to designate the city and its demes.

Consistency in transliterating Greek proper names is always a rare jewel. Why Dexileos and then Carphophorus, Androgeos and then Herceius, etc.?

The proof-reading has been careful, the only misprints or errors we have found are, Callipus (p. 95) for Callippus, Anchimolius (p. 172) for Anchimolius, Shrader (p. 404) for Schrader.

The expression "rarely beautiful" (p. 325) meaning "of

rare beauty" is doubtless defensible, but in the context misleading.

The book is fully illustrated, containing 262 cuts, including plans and maps, but these latter are, as was said before, quite unsatisfactory.

The plan adopted by Prof. Weller in writing his book gave him too little freedom to make it interesting to the general reader, but to the student of the topography of Athens he has rendered valuable service.

MARTIN L. D'OOGHE.

P. Ovidi Nasonis Metamorphoseon Libri XV, Lactanti Placidi qui dicitur Narrationes Fabularum Ovidianarum recensuit, apparatu critico instruxit HUGO MAGNUS. Accedunt Index Nominum et tres Tabulae Photographicae. Bero-
lini, apud Weidmannos, MDCCCXIV. 8vo., 766 pp.
30 M.

Those who for the last twenty years have had occasion to follow the work of Professor Magnus will welcome with open arms this careful and complete critical edition of the Metamorphoses of Ovid. Without meaning in the least to detract from the work of his predecessors we may safely assert that this is the first critical edition of Ovid's great narrative poem really worthy of the name. And besides being important in itself, the work was also sorely needed. The textual tradition is peculiarly difficult, and the greatest formal artist in Roman poetry, the greatest story-teller of Rome, one of the greatest of all the world, has waited quite too long for his share of editorial attention. Here for the first time, the reader when in doubt, can consult a complete and comprehensive critical apparatus at the foot of the page. He may not be able to resolve his doubt, but—and this is more than hitherto has been possible—he will at least have the complete history of the problem before him.

The contents of the book are,—The Praefatio (pp. I-XXXIV), in which the editor discusses the MSS, critical subsidia, and similar matters concerned with the textual tradition; a Conspectus Siglorum (pp. 1-4); the Text and Critical Apparatus (pp. 5-624); the text of the Narrationes of Lactantius Placidus (pp. 625-721); and Index Nominum compiled by Paul Klink (pp. 722-766); three facsimiles of one page respectively of the Marcianus, 225=M, the Neapolitanus, IV F 3=N, and the Marcianus, 223=F.